

Flaccus Quintum laudat

Translate the first paragraph of the passage below and answer the questions on the second paragraph without translating

Quintus domum redit et Scintillam salutat; Argum in hortum ducit et Horatiam vocat. Horatia in hortum festinat; laeta est quod Quintus adest.

- Flaccus ab agrō redit; fessus est; in casā sedet et quiēscit. mox
 5 'Quintus' inquit 'puer bonus est. in agrō manet et mē iuvat.'
 Scintilla laeta est, quod Flaccus puerum laudat. cēnam celeriter parat; ubi parāta est cēna, Horatiam et Quintum in casam vocat. Quintus laetus est quod cēna parāta est; in casam festinat.

domum home; hortum garden

quod because

adest is there

ab agrō from the field

quiēscit rests; bonus good; mē me

celeriter quickly

ubi when

- 1 What does Flaccus do when he returns? [3]
- 2 Why is Scintilla glad? [2]
- 3 Why is Quintus glad? [2]
- 4 In what case is each of the following words:
 - Scintillam (line 1)
 - laeta (line 6)
 - puerum (line 6)
 - casam (line 7)?
 Explain why these cases are used. [8]

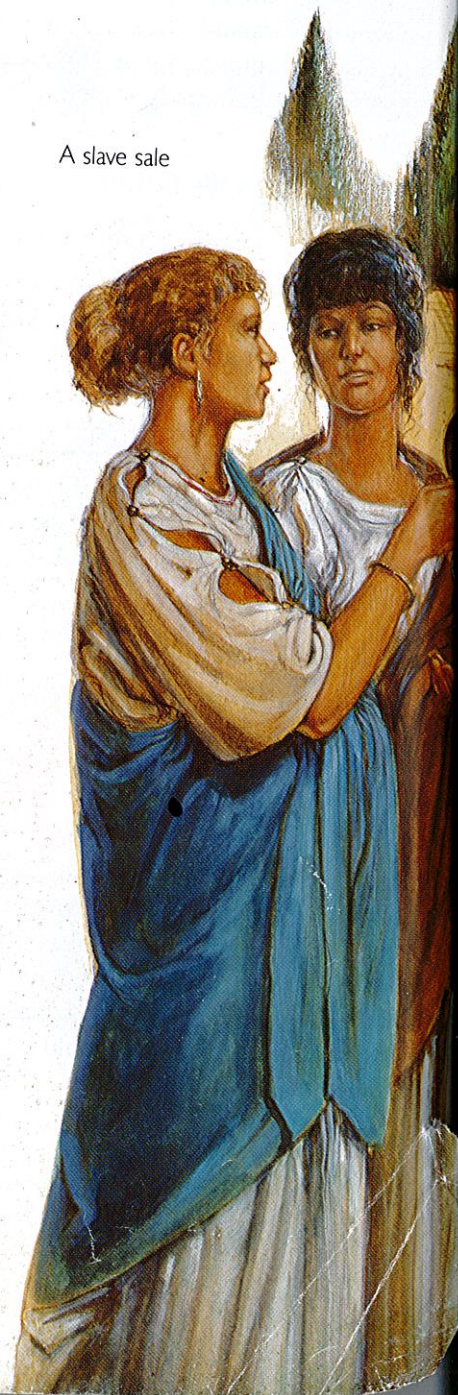
A slave sale

SLAVES AND FREEDMEN

Slavery is a terrible thing, but before we make too harsh judgements on the past, we should remember that it was not abolished in Britain until 1833 or in the USA until 1863. Up till the eighteenth century it was taken for granted.

Who were slaves? Many of them had been defeated in a war and their conquerors could have killed them. Therefore they – and their children – were supposed to feel gratitude to their conquerors, and it seemed fitting that they had no rights at all. But in fact slaves came from other sources too. Many were the victims of kidnapping or piracy; many were unwanted children who had either been left out to die by their parents when newborn and then rescued, or been sold off to slave-traders when they were older. Slavery was big business and it is said that at one of its main centers, the Greek island of Delos, 20,000 slaves were sold in a day.

What was it like to be a slave? If you had to row in the galleys or work in the mines or quarries, life was very unpleasant indeed. Literate and intelligent slaves had some chance of avoiding these fates. The best situation was to be born in a household where you might be treated up to a point as one of the family, for the Roman *familia* included the slaves and so they felt that they belonged



somewhere. But legally slaves had no individual rights. Masters gave them their names and addressed the males as '*puer*'. They could punish without any fear of the law and they could be very savage. Vedius Pollio ordered a boy who had broken a valuable crystal cup to be executed by being thrown to the lampreys in his fishpond. The emperor Hadrian flew into a rage with his secretary and poked out his eye with a pen. The authors who tell us these things disapproved of them, but they happened. Beating

- was considered a perfectly acceptable punishment, and Cato the Elder recommended that sick and old slaves should be sold off, not kept on unproductively.

However appalling their lot, it remains true that many slaves did owe their lives to those who had enslaved them, and slaves and freedmen often gave each other emotional support. But their situation was extremely insecure. They could be beaten, sold or killed.



Generally they would suppress their own personalities and do anything to please their masters. However, many masters realized that the best way to persuade their slaves to work hard and be loyal was to show them kindness. Everything a slave owned really belonged to his master, but many Romans encouraged their slaves by letting them keep any money they saved. Thus it was often possible for slaves to build up enough money to buy their freedom from their masters. The sum of money was called the *pecūlium* and the master could use it to buy a new, younger slave. In addition, masters could reward excellent service from slaves by giving them their freedom even without payment, either while the masters were alive or in their wills. In fact almost all slaves who had a reasonably close relationship with their master could expect to be set free quite soon.

And some masters treated their slaves very well. The philosopher Seneca wrote to a friend:

I am delighted to discover from some people who have come from seeing you that you live on friendly terms with your slaves. This is what I should have expected of your good sense and your learning. People say, 'They are slaves.' I disagree. They are men. 'They are slaves,' they say. No, they are people you share your house with. 'They are slaves.' No, they are humble friends. 'They are slaves.' No, they are fellow-slaves if you consider how much power fortune has over both slaves and free alike... Consider that the man you call a slave is born from the same species as yourself, enjoys the same sky, and lives, breathes and dies just as you do.

Though slaves won Roman citizenship with their freedom, they were expected to show obedience and loyalty to their former owner, who became their 'patron' instead of their 'master'. Most freedmen lived humble lives but some gained considerable money, power and influence.

Relations between patrons and freedmen were often close. Cicero's freedman Tiro became his indispensable private secretary and Cicero's letters to Tiro when the latter was ill show a deep concern for him; Cicero's son Marcus wrote to him as 'my dearest Tiro' and treated him as an old and respected family friend.

A Roman novel, the *Satyricon* of Petronius, depicts a freedman who had become a millionaire and lived a most extravagant and ostentatious life. Inscriptions on tombs show that many freedmen were successful in various professions. An inscription from Assisi records the career of P. Decimius Eros Merula, the freedman of Publius, who was a physician, a surgeon and an oculist. He bought his freedom for 50,000 sesterces (a very large sum); he gave 20,000 to become a priest of Augustus, the one public office a freedman might hold; he gave large sums to set up statues in the temple of Hercules and even larger sums for paving the public



Two freedmen, one of them a blacksmith, the other a carpenter. You can see the tools of their trade at the top and on the right.

streets, and he left a considerable fortune. He was clearly a talented and public spirited citizen of Assisi who led a successful and fulfilled life. The civil service instituted by Augustus contained many talented freedmen who gradually became the most powerful servants of the state.

The sons of freedmen were full citizens who could hold any public office. It is probably true that within a century of Horace's death there were more citizens descended from freedmen than from the original Roman population. The poet Juvenal, who hated foreigners, wrote this in about 100 AD: 'The Orontes [a river in Syria] has long ago flooded into the Tiber', by which he meant that pure Roman stock had long been diluted by Eastern blood. Despite the racism of this comment, the fact remains that the Romans gave their citizenship to all races in their empire.

The following inscription on a tomb tells in brief the story of the rather sad life of a freedman who was born free in Parthia, the great kingdom to the east of the Roman empire, and ended his life as a Roman citizen in Ravenna in north-east Italy:

C. Julius Mygdonius, a Parthian by race, born free, captured in youth and sold into Roman territory. When I became a Roman citizen by the help of fate, I saved up my money for the day I should be fifty. From my youth onwards I longed to reach old age. Now, tomb, receive me gladly. With you I shall be free from care.

Basing your answer on the information in this essay, write an imaginary life story of a freedman in the Roman world.